THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. APRIL, 1895. NO. 4.

AN APRIL DAY.

BY J. R.

THE rain has fallen all the day,
Dark clouds have hid Heaven's face away,
Earth mourns in veil of misty grey.

See, Nature weeps o'er trials past,
The angry storms of March's blasts,
Through tears she finds her peace at last.

All things respect this vesper hour,
The birds are silent in the bower,
A tear drop hides in every flower.

The winds are hushed to gentle sighs,
Such as in pitying bosom rise,
When sorrow mourns, or anguish cries.

But comfort comes ere falls the night,
For see, the western clouds grow bright,
" At eventide there shall be light."

Shall we who mourn our souls o'ercast
With blighted hope, or sinful past,
Shall we, through tears, find peace at last?

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Oh yes, when earthly clouds divide,
Through opening Heaven's portals wide,
Shall stream the light of eventide.

Then shall this light of tears and pain,
Compared to our eternal gain,
Seem but a day of April rain.

OUR LADY'S SHRINES.

WHEN the Church of Christ came forth from its birthplace in the upper chamber at Jerusalem and spread abroad, over the face of the earth, it carried the light of Christ's teaching, as He had commanded, "unto the uttermost part of the earth." Everywhere it carried, along with the teaching of Christ's divinity, and the witness of His resurrection, the tradition of devotion to our Blessed Lady. It was natural that this devotion to our Lady should accompany the belief in the divinity of her Divine Son, since Mother and Son are correlative terms, one connotes the other, and in the Church it has always been taken for granted that no one can be truly devoted to our Divine Lord without reverencing, and honoring, and loving the Virgin Mother who gave Him to the world, true man as well as true God.

As the Holy Fathers say: "if He had not been God, He could not have made adequate satisfaction to the offended majesty of God; if He had not been man, He could not have offered satisfaction as a member of the fallen race." And as He was "born of the Virgin Mary," to use the words of the Creed, it was through her that we received this merciful dispensation, by which Divine Love decreed to save the world. We may, then, naturally expect to find that the Church always couples the names of Jesus and Mary in her devotions; and so, indeed, it has always been.

But there are probably many Catholics who are not aware that this most natural and proper instinct of Catholic faith took visible shape, even in the earliest period of the Church's

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history. It may be, to many of them, a new discovery to learn that shrines of our Lady are not an outgrowth of the devotion of the middle-ages, but that they were set up in all parts of the world, even in the days of the Apostles. It will be a delight and a consolation to them, and indeed to all the devout clients of Mary Immaculate, to hear something of the early shrines of our Blessed Mother; and we have no doubt that THE PILGRIM will be doing a useful service to its readers, if it gives them some account of these sanctuaries of the Blessed Virgin Mother of God.

It may be well, in the first place, to establish the truth of the statement we have made about the Apostolic Shrines of Our Lady, by mentioning those which date from the first age of the Church; then we may proceed to give some account of those which held and still hold a prominent place in Catholic devotion.

In the history of the Church we cannot well go farther back than the days of St. Peter. Now when the Prince of the Apostles went to Antioch and set up his See there, he established, in a city of ancient Phenicia, an oratory to the Mother of God, Our Lady of Tortosa, and held a solemn inauguration of the Shrine. As our Lord, when dying for us on the cross, commended His Blessed Mother to the Beloved Disciple, we might expect to find St. John making some public profession of his love and devotion to his mother by adoption. And so he did when he placed under her invocation the flourishing church of Lydda. Everybody has heard of the famous shrine, one of the glories of the church of Spain, Our Lady of the Pillar, a favorite pilgrimage in all ages of the Church. This famous sanctuary was set up by St. James, the Apostle, to whom our Lady appeared in this place, standing upon a pillar and directing him to found a shrine on the spot in her honor. There is a tradition, about which there is no reasonable doubt, that, even while our Blessed Lady was still alive, a shrine and a community of religious persons were known to exist on Mt. Carmel, dedicated to the Blessed Virgin Mary.

Even the Jewish Talmud bears witness to the fact that "after the death of the Mother of Jesus, the first Christians

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were wont to pray at her tomb." They were violently persecuted by the chiefs of the Synagogue, and many of them were put to death for having erected an oratory over the burial-place of her whom they venerated as the Mother of the Messiah. The Jews extinguished and removed the lamps placed there by the faithful, dispersed the worshipers, and massacred these first clients of Mary. It must be borne in mind that this is not a mere tradition, but a historical fact recorded by ecclesiastical historians such as Eusebius, Socrates, Sozomen and others.

From the Holy Land the Apostles and their followers carried with them their devotion to our Lady, and spread it abroad in distant lands. In a splendid work on the Pilgrimages to our Lady's Shrines in France, published with the highest Episcopal approbation, the Abbé Leroy writes of the spread of this devotion: "It appeared and took vigorous growth in Syria, Mesopotamia, Asia Minor, Egypt, Spain and Gaul. It is interesting to follow those first Christians, who, thrice each day, gather together to pray and to sing the praises of the Mother of the Saviour in one of those primitive oratories, roofed with cedar-wood, its choir shut in with a screen of open-work decoration. At the back of the holy place stands the graceful image of an Eastern maiden, half-veiled by a light blue drapery and holding an infant in her arms. This maiden is the type and the inspiration of modesty and devotion, the guardian of honor, the protectress of the sanctity of the family circle—it is the Virgin Mary. Her image is painted on one of the columns of the beautiful temple of Lydda, which was dedicated to her by the Beloved Disciple; her likeness adorns the Cathedral of Antioch, an offering of St. Luke, whose own handiwork it was."

Orsini, in his Life of the Blessed Virgin, mentions the churches dedicated to Mary, even during the first century of the Church's history: Edessa, with its Church of Our Lady, containing her miraculous picture; Egypt with its Church of Our Lady in Alexandria; Ephesus, for a time the dwelling-place of the Blessed Virgin, with its superb Cathedral of Saint Mary, in which the great council was held

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which vindicated her title of Mother of God. And so throughout Asia Minor and Greece, churches, basilicas and shrines arose in her honor. "Even austere Sparta welcomed her and erected the stateliest shrine in all Greece, to the young Virgin of Nazareth, who came to teach its daughters virtues, till then unknown—humility and chastity. The Lacedemonian maidens placed her image on the walls of their dwellings and lighted before it a lamp of clay or of bronze. Athens, the home of art, even in the earliest days of Christianity, reared, amid its splendid monuments, a temple to the Mother of the Incarnate Wisdom. Rome followed with its ancient frescoes of the august Mother of the Word, painted on the walls of the Catacombs."

We shall find, as we go on, that all the principal centres of population, of civilization, of literature and art, all the world over, received the tradition of this beautiful and most winning devotion. They vied with one another in erecting temples and shrines in which literature, art and music combined to glorify the Queen of Heaven, in the very days when the Apostles and their immediate followers brought to them, along with the inspiration of Christian art, the knowledge and love of Mary.

HOW HE KEPT HIS PROMISE.

BY M. C. C.

ON the summit of a slight knoll, in the interior of the state of New York, is located the little city of C–, whose picturesque, shaded streets gradually slope toward the waters of a swiftly-gliding river.

In the midst of a group of pretty cottages, in a quiet street, stands the beautiful little Church of St. Mary. The blinds of the pastor's residence, which adjoins the church, are closely drawn, with one exception, purposely left to light the chance wayfarer on his way. The scene without, the icy winds, the thick clouds of fine snow, make the interior seem all the more cozy and inviting.

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Although the clock is on the stroke of eight, Father Raymond, the pastor, is just taking his evening meal. Johanna, the house-keeper, lingers near under pretext of rendering some imaginary service, but in reality, secretly hoping for some explanation of her master's unusual delay; for he never kept her waiting unless attending a sick-call or something equally important. Her curiosity, however, is not destined to be gratified.

"A bad night," Father Raymond remarks. "I hope no one is obliged to be out of doors."

Even as he speaks the door bell rings.

"Another sick-call," he murmurs with a sigh, as Johanna hastens to the door. He hoped for a quiet evening to think over the strange events of the day.

"Mr. Conway wishes to see your Reverence," announced Johanna, re-entering the room. "I have shown him to your study."

"Very well, Johanna; tell him I shall be there directly," adding as she left the room: "What brings the boy out to-night? I am heartily glad he has come, however. Doubtless, he has brought a new magazine to show me."

"Good evening, Edward," said Father Raymond, offering his hand to the young man who rose to greet him, as he entered the study a few minutes later. "It was very kind of you to come to-night. Much as I appreciate your thoughtfulness, I fear that I must question the prudence of venturing out in such weather."

"Oh, the walk is good for me," replied Edward. "The cold air is bracing. But I hope that I have not interrupted your dinner. Johanna told me that you were dining."

"I had just finished. I was detained unusually late this evening, an unfortunate occurrence as regards both the dinner and Johanna's temper; neither being improved by the delay. There was a bad wreck near the city, and I was called to the scene of the disaster."

"I heard something of it," said Edward, "but not the details. One man was killed, I believe."

"Yes; he was crushed beneath the wreck. I attended him in his last moments. Although he was badly mangled

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and could speak only in gasps, he received all the last sacraments."

"He was a Catholic, then? Happy for him. I always regret to hear of a non-catholic's death. Their last moments seem so devoid of spiritual consolation. With a good Catholic it is different. The last sacraments give so much consolation."

"He expired almost immediately after receiving the Last Blessing," said the priest, "murmuring the holy names of Jesus and Mary. I have seldom witnessed a more edifying death. I seemed not to hear the groans of the injured, or see the horror of the surroundings, but was conscious only of that dying man suffering such terrible agony, yet so happy in this that he could suffer for Jesus' sake."

"What a happiness that he was not killed outright."

"That he was not," replied the priest, "was but another instance of the infinite mercy of God."

"Do you know whether or not he left a family?" inquired Edward.

"Only a wife. His name was Richard Morrell, his home was in New York. His last words were, 'tell my wife I died happy in the Sacred Heart.'"

"Even in her terrible grief," said Edward, "she will have the consolation of his happy death."

"God's providence is wonderful," continued the priest apparently unmindful of his companion's remark. "And never was it more manifest than in the life just ended. It was on such a night as this that I first saw him."

"You knew him, then, Father?"

"Yes, I knew him. There is a story connected with our first meeting. I never mentioned this before; now, however, I think the time has come when it may be made known. As I know you are fond of stories, particularly when they are founded on truth, I shall relate this one to you. That is, if you wish to hear it."

"Nothing could give me greater pleasure, Father."

"Well then, this is it: Five years ago this parish was not so large as it is now; devotion to the Sacred Heart was like the little mustard seed in the Gospel. The few who made a

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practice of frequenting the sacraments on the First Friday of each month, were, by arrangement with the pastor, easily accommodated at St. Joseph's Church.

"It was my custom to go each month to assist Father Larkin, who was in charge of an adjoining parish, so large that he could not minister to all the people who presented themselves for the sacraments on this day.

"On the occasion of one of these visits I spent a few days in New York before returning to my own parish. I arrived in New York late in the afternoon, and on my way to the parochial residence of my friend, I passed a church and entered to make a short visit. The church was in semi-darkness, but I could distinguish the figure of a child kneeling before the altar of the Sacred Heart. She was, apparently, about twelve years of age. Even in the uncertain light I could see she was beautiful. She was absorbed in her devotions and unconscious of my presence. In her fervor she prayed aloud, and once I heard her say: 'dear Jesus, make my father a good Catholic. Accept the novena that I finished this morning for this intention. I offer you my life for his salvation.' She then got up and went away.

"A few minutes later I left the church. When I got outside I observed a gathering of excited men in the street. Approaching, I inquired the cause of the commotion, and was told that a child had been injured by a runaway horse. The ambulance came, and, as she was lifted in, I saw her face. It was the little girl I had seen in the church. Before I could reach her the ambulance drove rapidly away. The next morning I searched the paper for intelligence of her. It was as I had expected; she had died before morning. God had heard her prayer and accepted her sacrifice.

"Nearly a year later, I had gone, as usual, to assist Father Larkin, intending to remain until Saturday morning and take part in the Friday evening services. But during the day I heard the call, 'come home, come home.' I resisted the impulse to go, but it seemed as if something stronger than myself was urging me to return. Late in the afternoon I announced to Father Larkin that I would depart by the next train. He expressed surprise, as I had told him my in-

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tention of remaining, and he inquired if anything had occurred to call me home.

"'I replied that nothing demanded my return this evening, so far as I knew, but that I must go.

"He urged me to remain, but as I could not be dissuaded from my purpose of starting at once, he prepared to accompany me to the station.

"It was late in the evening when I reached my home, and I retired immediately.

"A few minutes after eleven I was awakened by the sound of the door bell. Raising the window I inquired who was there. The name, given in a man's voice, was unfamiliar to me.

"'What do you wish?' I asked.

"'Father' he replied, 'I wish to receive Communion.'

"Such a request at that hour of the night, was so startling that for some moments I remained silent, while the man below repeated his request.

"'Come in the morning,' I said; 'there will be an early Mass, and you can receive then.'

"'But, Father,' he said, 'I shall be obliged to leave before the hour for Mass; besides, I wish to receive on the First Friday.'

"'Well, come before Mass then,' I replied, ignoring the latter part of his sentence. It is now almost midnight, I cannot consent to open the church at such an unreasonable hour, particularly when there is no necessity for such a proceeding.'

"'Oh Father, please do not refuse me,' he called in a pleading voice, as I prepared to close the window.

"But, my man, you cannot receive Communion when you are not fasting. I had not thought of this before.

"'I have fasted all the day, Father,' he answered.

"This announcement brought me hastily to the door. When a man fasts twenty-four hours in order to receive Communion on a certain day there must be some reason for it.

"As I closed the door, after admitting my visitor, I was struck by the strangeness of the proceeding, and my suspicions were aroused. Perhaps the man had wished to gain

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admittance for no good purpose. A glance, however, at his frank, manly face, reassured me.

"'And now,' I asked, turning to him, 'why are you so persistent in your determination to receive Communion to-night?'

"'Because, Father, it is the First Friday of the month. My novena in honor of the Sacred Heart ends to day, and I have a particular reason for not wishing to break it.'

"'Why did you not come to the church this morning?'

"'Because it was impossible for me to do so. My home is in New York City. Imperative business called me two days ago to a distant part of the State. I expected to return home last night, but a short time before the arrival of the train a messenger brought the information that a bridge over a stream a few miles from the town had given way. A large force of men were at once set to work to repair the damage. But not until this evening was the bridge rendered passable.

"'This morning I inquired for a Catholic Church; to my consternation I learned that there was none in the town. I still had hope of reaching New York before the day was gone, but when the train at last started it was apparent that we should not arrive in the city until about two o'clock to-morrow morning. I then inquired for a church in the towns along the way; one of the trainmen remembered having seen a church, while passing through here, which, he was certain, was surmounted by a cross. I took the chance and alighted. I had some difficulty in making my way here, the hour being so late. The Sacred Heart has heard my prayer, and you, Father, will not refuse to grant what it has rendered possible.'

"I went at once to the church, heard his confession, lighted the candles and opened the tabernacle. Never have I seen the Holy Eucharist received with so much devotion as it was on that night.

"Leaving the communicant at his thanksgiving I retired to the sacristy. He had eaten nothing since the previous evening. There was no place where refreshments could be procured at that hour, and to send him away fasting was clearly impossible.

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"But what was I to do? I did not like to call Johanna; indeed it was not improbable that she would flatly refuse to get up. However the attempt must be made; so, returning to the house, I went to the door of her room to awaken her.

"Several knocks on the door brought a sleepy, 'Well, what is it?'

"'Come down stairs as quickly as possible, Johanna, I answered.

"'A pretty time of the night to call up a Christian from bed,' she grumbled sleepily. Then, realizing to whom she was talking she exclaimed: 'Mercy on me; and is it your Reverence? Where did you come from? Are you ill?'

"'Come hasten, Johanna,' was all the reply I made.

"'Are you ill, I say,' she repeated in a sharper tone.

"I could not say yes; to say no might prove disastrous. So I maintained a discreet silence.

"'Not ill. Well then, I don't know that I'll move an inch from my pillow.' And, indeed, I very much doubted if she would. A few minutes later, however, she appeared, lamp in hand.

"'Johanna,' I said, 'there is a man here who has eaten nothing all day. Prepare something for him as quickly as possible.'

"'Prepare a meal at this time of night,' she cried, 'indeed and I'll do no such thing.'

"'But he has eaten nothing since yesterday evening.'

"'That's not my affair,' she replied.

"'But he wanted to go to Communion, and could not come earlier.'

"'Communion!' she almost shrieked; but I fled hastily.

"Discreetly observing from the study door I beheld her go towards the kitchen. Satisfied that my guest would not depart hungry, I returned to the church to call him. He was still engaged in prayer, and I left him undisturbed for some time longer; even then he followed me reluctantly to the sacristy.

"'You must take a little refreshment,' I said to him: 'My housekeeper has prepared a lunch for you. It will be very simple, I fear, but will serve to allay your hunger.'

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" 'I thank you, Father,' he replied, 'but I could not think of causing your housekeeper so much inconvenience.'

"At this moment Johanna appeared and announced that lunch was served. After expressing to her his regret that she should have been disturbed at such an hour, the stranger followed us to the dining-room.

"In some, to me, inexplicable manner, Johanna, with the aid of a spirit lamp, which, for her, performed wonders that would rival Aladdin's lamp, had contrived to set forth a very substantial repast.

"After he had refreshed himself, I said: 'Now, my friend, tell me the reason for your extraordinary devotion to the Sacred Heart, and your invincible determination to receive Communion to-day. For there is a powerful reason, I am fully convinced.

" 'You are right, Father,' he answered. 'As I have already told you, my novena ends to-day. Much as I would have regretted breaking it, this was not the real reason. One year ago I would not have been so desirous of receiving the sacraments. For years past, I never entered a church, until within the last few months. I was brought up a Catholic, but my mother died when I was about sixteen years of age, and I soon ceased to be a Catholic in practice.'

" 'For a few months after my marriage, which occurred some seven years later, I practised my religious duties, but soon became careless again. This neglect caused my wife much sorrow, and though she constantly prayed for my return to the faith of my youth, yet she never worried me with importunities.'

"Almost the first words the baby-lips of my little Mary lisped were a prayer that 'Papa would come to church,' taught her by her mother.'

" 'When she became old enough, she accompanied her mother regularly to church. Often she would put her little arms around my neck and ask me to go with them. But I always put her off with a promise to go some other day.'

" 'She was a beautiful child, the light of my life. On my return from the office each evening, it was she who met me

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at the gate, and many were the little pleasures I owed to her zeal for my comfort.

"'She spent some time each day in the church, beseeching the Sacred Heart, as I afterwards learned, for my conversion.

"'When she was about twelve years old, I decided to enter a secret society, membership in which would materially prosper my business interests. My wife knew of this intention and made an effort to dissuade me from my purpose, but I would not promise to give up the society. This grieved Mary very much, and I noticed that she spent more time than usual in the church. A few days before the time selected for my entrance into the society I suddenly decided not to become a member. What influenced me, I, at the time, could not say; now I believe it was my daughter's prayers.

"'On my return home one evening, a few weeks later, I did not find Mary at the gate to greet me, nor was she at the door. On entering, my first inquiry was for her. My wife replied that she had gone to the church late in the afternoon and had not yet returned, adding that she felt worried at her delay.

"'After waiting a few minutes I told her that I would go and meet Mary. I walked almost to the church but did not see her. Supposing that she was still engaged with her devotions, and unconscious of the flight of time, I entered the church to seek her, but she was not there. I inquired at the pastor's residence. No, she had not been there.

"'I returned home, thinking to find her there, and was again disappointed. While I was considering what to do, the door bell rang, and I heard someone say that I was to go at once to the hospital where my daughter had been removed, seriously injured.

"'My wife also heard the message, and she was immediately by my side.

"'Despite our entreaties to be taken at once to our child, we were compelled to wait until the attending physician came for us. It was but a few minutes until he came,

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though it seemed like hours. She had been injured by a runaway horse, he said, and was unconcious. The sacraments had been administered to her during a short interval of consciousness, by the hospital chaplain.

" 'All night we watched by her bedside. Toward morning she recognized us.

" 'I am going home to God. Don't cry for me. Then turning to me, she continued: 'Papa, you will meet me in heaven. I offered up my life for you to become a good Catholic, and God is going to take it, and you will be good now, won't you, Papa? Promise me this, always to receive Communion on the First Friday, if you possibly can. And Papa, won't you make a novena of nine First Fridays, in honor of the Sacred Heart, when I die?

" 'Scarcely knowing what I did, I gave the required promise. The prayers for the dying were then recited, and, with the name of Jesus and Mary on her lips, my darling child breathed her last.

" 'For a time I think I must have lost my reason. But God was merciful to me, and finally I became more calm.

" 'The First Friday approached, then I remembered my promise. It was a hard struggle, but I would not break the promise given to my dying child. I accompanied my wife to the church. With the Holy Eucharist, submission to God's will entered my heart. To-day is the ninth First Friday since my darling's death—the end of the novena, but not the end of my monthly communions. But I have tired you, Father.

" 'On the contrary," I replied, " I have been intensely interested; I would like to talk longer with you, but your train will be due in a few minutes. As the way to the station is rather circuitous, I will accompany you. On the way I told him of the day I had seen his daughter in the church and of her offering.

"I never saw my midnight guest again until to-day. Two weeks after his visit I received from New York the handsome statue of the Sacred Heart which now adorns our little church. Did he not give his name, you ask? Yes; it was Richard Morrell."

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THE CONFRATERNITIES.

THE SODALITY.

A ZEALOUS pastor, who is likewise an earnest Local Director of the League, writes from the Pacific Coast: "I beg to acknowledge, with thanks, receipt of Diploma of Aggregation of our Men's Sodality of the Blessed Virgin Mary. You will be glad to hear that the Sodality is flourishing. We have a Question Box which helps to make our monthly meetings interesting and instructive. The League is also doing nicely. I find that I shall have to put up *two* Intention Blanks every month."

Certainly, we are very glad to learn that the Sodality and the League are flourishing at the Golden Gate, and hearty thanks are due to the efficient Director whose energy and fervor have brought about this happy result. We are happy to have this opportunity of calling attention to one of the various means by which Associations of this kind can be made spiritually useful and attractive.

The Question Box is a happy thought. There are always questions and doubts that come up in connection with these Associations. For example, the matter of the Organization, the practice, the advantage, the Indulgences, all are very vague and confused notions in some minds; and because they do not grasp at once their whole meaning and the fruit to be gathered from them, they deem the whole thing too intricate and troublesome, and decline to join, or, if they have joined, gradually fall away. But it ought to be borne in mind that there is no sufficient reason for such discouragement. If one only considers the immense spiritual benefits derived from membership in these pious societies, the priceless value of an Indulgence, the treasure of merits secured by fidelity, it should be evident that the taking of a little trouble to question the Director or to consult a Manual for the settling of a doubt, or the acquiring of full information, is a very small price to pay for so great a gain, and for the helps that smooth the arduous road to salvation. The device of the Question Box will be a great help to many who need a stimulus for their piety. Even these will no longer be tempted to find the meetings monotonous or to grow slack in their attendance.

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The First Friday in April is set apart for commemorating the Dolors of Our Lady. As clients of Our Lady of Martyrs we should take a special interest in them. Although not a martyr in the technical sense, the Blessed Virgin merited by these sufferings to be the Queen of Martyrs.

Not since August last have we published in these pages any record of the favors received through the intercession of Our Lady of Martyrs, enshrined at Auriesville. Commonly the letters which report these favors ascribe them to the intercession of Father Jogues and also to that of Father Lalemant, since these two holy servants of God labored and suffered in much the same way, though they did not live and die together. Since August last the answers to prayers made in honor of these martyrs have been more numerous and remarkable than ever before. It is not wonderful that the answers should be in proportion to the petitions which last summer were more frequent and fervent than in any previous Shrine season.

"A thanksgiving," "a favor," "a great favor," "temporal favors," (and by the way temporal favors seem to be obtained more frequently than others in this way); "for graces received," "special favors," "immediate cure of a neuralgic headache," besides cures of many other ills, are some of the grateful acknowledgments one reads in reviewing the letters of the past six or seven months. Nor is one's faith enlivened only by the favorable answers to prayer. The earnestness and perseverance with which certain requests are made and repeated, go to prove how widely and deeply pious souls believe in the sanctity and in the martyrdom of the holy men whose memory is honored at Auriesville.

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We must remind those who have taken books on the new statue of Our Lady of Auriesville, that the drawing will take place on May 1st. This notice, therefore, leaves but one month for filling the books still in circulation. We are pleased to state that many book-holders have already returned their books with gratifying evidences of the love of the clients of Our Lady of Martyrs. Some sent their books back all filled as early as last autumn. We are grateful to them, not only for their interest in the statue, but also for the patience with which they have awaited the drawing. We must ask the others to be prompt in returning their books so as to cause no delay beyond the date set for the drawing.

FATHER LALEMANT'S SPIRIT OF PENANCE.

FATHER GABRIEL LALEMANT, S.J., besought his superiors in the following manner to send him to the Missions. He uses the strongest of motives. First of all comes gratitude, a sentiment always so noticeable in the pure and highstrung souls of true servants of Christ. "It is, my God and my Saviour, to pay my obligations to you: for, if you have given up pleasures, honors, health and life to save my wretched self, is it not more than reasonable that I should give up, after your example, all these things for the salvation of those whom you claimed as yours, who cost you your blood, whom you loved even unto death, and of whom you said: 'Whatever you have done to the least of these you have done it unto Me.'"

Then came the consciousness of the greatness of God, in contrast with man's meanness:

"Even though I were not moved by the spirit of gratitude to offer you this holocaust of myself, I would do it with all my heart in consideration of the greatness of your Adorable Majesty and of your infinite goodness, which deserves that a man should immolate himself in your service and should

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happily lose himself in order to accomplish faithfully what he deems to be your will in his regard, and the particular inspirations which you are pleased to bestow on him for your greater glory. Since I have been so miserable as to offend Your Majesty, O my Jesus, it is but just to make satisfaction by extraordinary sufferings; thus must I walk in your sight all my life with a humble and contrite heart enduring the ills which you have first endured for me."

Then comes the undying love for his relations, that love which the worldly imagine to be put to death in the heart of a religious, but which, supernaturalized, becomes stronger and deeper.

"I owe much to my relations, my mother and my brothers, and I ought to draw down upon them the effects of your mercy. Never suffer, my God, that any member of this family which you have so loved, should be lost and be of the number of those who shall blaspheme you forever; may I be a victim for them: for I am ready to be beaten with rods, burn me, cut me now, that you may spare me in eternity."

Last comes the zeal for souls with which the true son of Ignatius is fervid.

"Yes, my Saviour and my love, your Blood, shed for savages as well as for us, must be applied effectually for their salvation, and for this I would co-operate with your grace and immolate myself for them. Your name must be adored, your Kingdom advanced by all Nations, and, to snatch from the hands of Satan, your enemy, these poor souls which cost you your blood and life, I offer up my life.

"Finally, if it is reasonable for one, out of love to be led to give this satisfaction to Jesus Christ, at the risk of a thousand lives, if he had them, with the loss of what is most sweet and agreeable to nature, never can anyone, more bound to undertake it than I, be found."

The future apostle concluded with this burning apostrophe:

"Courage, then my soul; make every sacrifice to give this consolation to the Sacred Heart of Jesus Christ. He deserves it, and I cannot refuse it unless I would live and die an ingrate to His love."

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It is worthy of note that this holy religious thus writes of the Sacred Heart, two or three years before the birth of B. Margaret Mary, and more than thirty years before the apparitions at Paray-le-Monial.

Contributions to the Shrine.

Mrs. J. H., Livingston, Mont., in thanksgiving	$1 00
Mrs. J. B. H., New Orleans, La	1 00
"Anon." Leicester Junction, —	1 00
"Anon." New York City	2 00
C. J. W., Altoona, Pa.,	1 00
L. B., New Brighton, N. Y.,	10 00
A. A. R., Trenton, N. J., in thanksgiving	5 00
F. J. L., Frankfort, Ky.,	$2 50
C. F., Sarnia, Ont., Canada	1 00
Mrs. M. S., Ottumwa, Iowa	1 00
K. M. P., Omaha, Neb., in thanksgiving	2 00
M. L. S. H., Buffalo, N. Y., for two intentions	5 00
M. McC., New York City	1 00

WORK OF THE MISSIONS.

East Indies, Madura Mission.

Palamattah, December 4, 1894.

Reverend and Dear Father:

P. C. I think the readers of the Messenger will be glad to know something of our Madura Mission. For that purpose I shall give you briefly a report of the district I am in charge of.

Within seven years, five new congregations have been established in my district, viz.: Lingampati, Maniachi, Ideisevel, Alampati and Kalugumalai. Innumerable are the troubles caused by pagans when they see Christianity implanted for the first time in their villages. Truly, one can well understand then that they are actuated by the devil in his hatred against the kingdom of Christ. Our Blessed Lord, being pleased at times to behold His faithful servants bravely undergoing trials for His sake, on some occasions seems to allow the devil apparently to get the upper hand.

Such was the case with regard to the new congregation of Lingampati, for the pagans, pretending that the land on which the chapel was built did not belong to the seller, filed a suit which resulted in the destruction of our chapel. As we had been put to great expense by the unlucky suit, we were not able afterwards to buy a suitable piece of land on which to build a new chapel. We therefore bought a small shed which was turned into a chapel. This little building, being rather like one of the village-houses, was intended to be used temporarily for divine worship. However, for want of money, I am still unable to purchase land on which to build a decent chapel. I fear much that, unless generous Christians help me, I shall be obliged still for many years to celebrate the Holy Mysteries in that wretched house.

Nowhere else has the devil been so enraged as he is now at Kalugumalai; and with good reason, for hitherto he seemed to hold there an undisputed

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sway, having a famous pagoda on the top of a high rock in the middle of the town, to which a great pilgrimage is made every year. Now, that about five hundred people have become Christians, a chapel is being built at the foot of the rock. On the 23rd of last November, I went in great pomp with the converts to plant a cross on the ground destined for the chapel. On that very evening numerous pagans held a consultation about preventing us from building a chapel in such a conspicuous place. For that purpose they themselves began erecting a shed in front of my land. I called together the chief of the place and the policemen, and I got the poles the adversaries had planted removed. Afterwards the heathen were so angry against the chief of the place that, during the night, they set fire to his house. It is said they want to set fire also to our chapel, but it is watched at night. However, as long as there is only a thatched roof, it is to be feared that fire may be set to it. Would to God that I may soon receive some alms to build a proper church for those five hundred converts and many others from the neighboring villages already very well disposed toward Christianity

Besides the neophytes, there are about five thousand old Christians in my district, dispersed in more than forty villages. It is wonderful to see with what zeal they endeavor to build chapels in many places. Unhappily, their means are not equal to their good will, so that in several villages, after the Christians have for many years spent much money on their churches, they are still unable to complete them. For instance, at Kayatar, the headquarters of my district, the church was begun eighteen years ago. After seven years, the roof being finished, everything was arranged so that Mass could be said; but the building is far from being completed, for the ceiling is wanting and the exterior walls are incomplete. For eleven years the church has remained in that pitiful state, and I fear that it will be so for many years to come, unless some generous benefactor take pity on it. Something like one hundred and fifty dollars will do, as the Christians would give their work. I am the more sorry about this church being incomplete, as it is the central place of my district, and I keep the Most Blessed Sacrament in it when I can remain there for several days. It is very sad to me to see the house of Our Lord thus unfinished in a place where the devil has got a majestic pagoda.

Besides the church of Kayatar, there are seven other churches or chapels incomplete, some of which were begun ten years ago, or even longer than that. . . . I hope Our Blessed Lord will inspire some pious souls with the desire of contributing towards building chapels for His honor in this remote land. The true lovers of Jesus Christ understand how sad it is to be obliged to say mass ordinarily in a wretched place. I have no doubt that their devotion towards the Sacred Heart of Jesus will excite their generosity more and more.

Commending myself to your prayers and Holy Sacrifice, I remain

Yours devotedly in Christ,

J. BAUMAL, S. J.,

(Madras Presidency.) PALAMATTAH.

Acknowledgment is made of the following contributions:

For the Ursulines, Rocky Mt., Mission.

Mrs. J. B. H., New Orleans, La. $ 1 00

M. S., Camden, N. J. 5 00

For the Destitute Nuns of Italy.

Mrs. J. B. H., New Orleans, La., 1 00

For the Navajo Indian Mission.

A Friend, Cal., ... 10 00

For St. Ignatius Mission, Mont.

A. R., Phila., Pa., ... 6 00

For the Propagation of the Faith.

Rev. J. P. McI., Amsterdam, N. Y. 6 00

For the most needy mission.

M. S., Camden, N. J., Stipend 15 00

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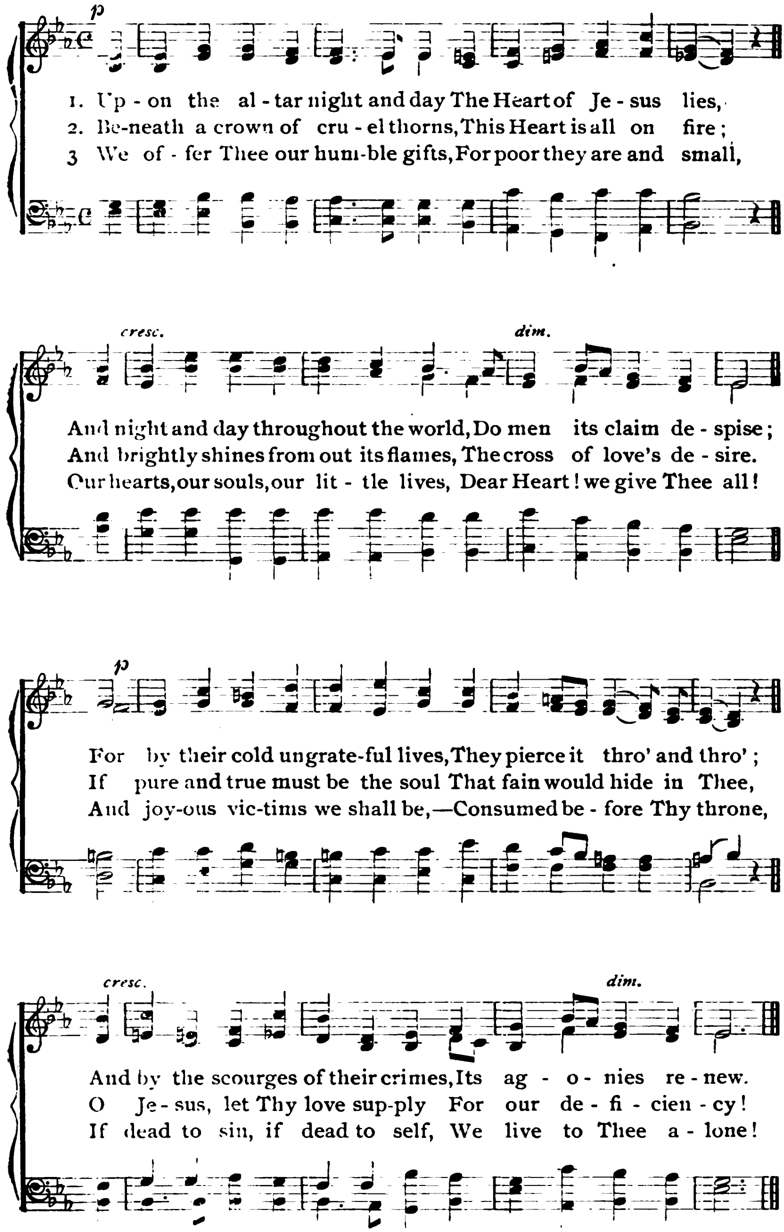
Hymn of Reparation.



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POINTS FOR THE COUNCIL.

Easter is a time of renewal. What is lifeless should take new life; what is dormant should be awakened; even what is active should display fresh vigor at the time when nature is renewing all things, when Christ our Lord is imparting more and more abundantly His graces and spiritual gifts. The Lenten prayers and penances over, the Easter-tide passed, it is time to apply our good resolutions to the ordinary routine of life, and the Council is a very important detail in the routine of a Promoter. It offers a splendid chance to test one's fidelity, punctuality and zeal. A few points will suffice to show how practical this suggestion is.

You have a Band of Associates. Is it complete? If you have not handed in a written report about it lately, suppose you make one out now. Perhaps not all practise the Second or Third Degree. This would be a good time to induce a few of them at least to take a step forward. It is doubtful if some of them have been faithful at all lately. It is a pity for them, but a good opportunity for you. If they hang back from the Communion of Reparation, urge it at least during Easter time. You get a Plenary Indulgence by so doing. In some the spirit of confidence may be waning: Easter is the season of hope. Some may be depressed, or in affliction. The First Friday in April is the feast of the Seven Dolors; the second Friday is Good Friday. What an ideal Easter it will be for you if you impart new life and new hope to the needy ones of Christ.

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Easter is a season of hope, and hope makes us confident in prayer. As you go about and find people in distress you will bid them to pray. The answer will be: "I do pray." You may urge the question; you must urge it, and ask: "What do you pray for?" or "How do you pray?" Most frequently the reply will be a vague assurance that the prayer is all it should be—humble and proper and persevering. Yet deep in the heart of your Associate will be a yearning for what the Apostles asked when they said to Our Lord: *Teach us, O Lord, how to pray.* Why not teach others how to pray, if only by giving an Intention Blank and by explaining its headings? Or you can insist on the fundamental practice of prayer in the League, and bid your Associate pray in union with Christ, whose prayer cannot fail. Do not be timid in this: you need drive no one to a confession; the headings on the blanks are so worded that everyone can use them without exposing hidden needs. You must break down, as gently as you can, the walls of secresy which people build up so foolishly about themselves and their affairs. The great secret of prayer is that it makes us admit our dependence on God; the chief value of mutual prayer is that it makes us admit this dependence on one another to the great benefit of our humility and fraternal charity.

For the May and June services it is not too early to begin now. League choirs especially should be reorganized and trained for the services which are so common during these two months. THE PILGRIM publishes a Sacred Heart hymn monthly, and these hymns will be issued on separate sheets for those who wish several copies. On the First Friday in April we commemorate the Seven Dolors of the Blessed Virgin. They are all worth some study and consideration, and every good Catholic should know them by heart. It is wonderful how consoling they are to

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remember when one is in sorrow or trouble, and a day spent in pondering over them will be well repaid by the comfort they will bring when we shall most need comfort. As this feast is close to Good Friday, so the meditations on these sufferings brings us near to the contemplation of the sufferings of Christ. After the Gospel, no text or reading makes them so vivid to our minds as the *Stabat Mater* in any of its many translations.

PATRONS OF THE MONTH.

A very suitable Lenten patron is St. Francis of Paula (2d). When 15 years old he began to lead the life of a hermit in a cave. Gradually others joined him, and thus was founded the Religious Order of the *Minims*, so called out of humility as the *least* of Religious Orders. They keep perpetual Lent, for they never eat meat, fish, eggs or milk. "All creatures obey those who serve God with a perfect heart," was a saying of the Saint verified in his own life by the power of miracles.

A saint who is growing in favor among us is St. Benedict the Moor (3d). An African by race he was born of slave parents in Sicily. The promise had been given by their master that this first-born should be free. Like his father he was a shepherd. While with his flock he spent his time in prayer, passing hours on his knees. Later on he betook himself to a hermitage. God gave His servant the power of working miracles. Though a simple and unlearned lay brother he was chosen superior over his brethren some of whom were priests. His charity and humility won all hearts. He is the chosen patron of the colored race.

St. Isidore (4th) gives courage to unsuccessful students. When a boy he got discouraged by his want of success and ran away from school. He stopped at a wayside spring for a drink. He noticed a stone hollowed out by the continual dripping of the water. He grasped the lesson and returned

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to school, determined to succeed by constant application. He became a learned priest, bishop and doctor of the church.

St. Vincent Ferrer (5th) gave an excellent counsel for Associates when he said : "whatever you do, think not of yourself, but of God." This is transforming our interests into those of God. This great light of the Dominican Order knew the whole Bible by heart. He converted in an apostolate of 21 years multitudes of Jews, infidels and heretics by his words and miracles.

All true lovers of the Blessed Sacrament must be grateful to Blessed Juliana, (6th) whom our Lord chose to institute the great feast of Corpus Christi. A cloistered Augustinian nun was able to accomplish this, even as Blessed Margaret Mary from her monastery spread the devotion of the Sacred Heart. Thus can true lovers of Jesus Christ, though hidden to the world, be apostles of world-wide devotions.

Our Lord once said to St. Mechtilde (10th): "Whoever on awaking *sighs* with all his heart towards Me, and asks Me to perfect in him all his actions during the day, draws Me to him and does all by Me." Such is the spirit of the Morning Offering, and in this spirit the Saint and her holy sister St. Gertrude lived and died.

St. Benedict Joseph Labre (16th) teaches us devotion to the Blessed Sacrament, for so devout was he that he was called "The poor man of the Forty Hours." When before the tabernacle he was compared to a statue, "a person in ecstasy" or "an adoring angel." For the love of God he spent his life visiting the shrines of Italy and Spain. His clothing was a few scanty rags; his bed the ground; his food was refuse. God gave him the gifts of prophecy and miracles.

St. Expeditus (19th) is the patron of urgent cases. He was commander of a Roman Legion and a martyr. He is represented holding a cross with the word "*to-day*" upon it. He crushes with his foot a crow crying "*to-morrow.*" He teaches us not to put off till to-morrow what one should do to day, doing all with faith, for nothing is impossible with God.

St. Agnes of Monte Pulciano (20th) was from her infancy given to prayer. She bore illness for years with heroic

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patience and governed a religious community with wonderful prudence. St. Agnes asked in faith, and her prayers were always granted; ours are often unheard, because we doubt if God will hear them.

St. Fidelis (24th) gave up the practice of law to become a Capuchin. He led a life of prayer and penance. He longed to shed his blood for Christ. He was sent to preach the word of God in Switzerland. He was waylaid by a body of Calvinists headed by a minister. He was bidden to turn Protestant or die. He answered: "I came to refute your errors, not to embrace them; I will never renounce Catholic doctrine, which is the truth of all ages, and I fear no death." He received the palm of marytrdom.

St. Mark (25th) was converted to the Faith by St. Peter, and under his eye wrote the Gospel which the Fathers called "St. Peter's," because it bore the impress of that Apostle's character. It brings out the Kingship of Christ, and pictures most vividly the very gestures, looks and tones of our Blessed Lord. St. Mark founded the Church in Alexandria and sealed it with his blood.

B. Peter Canisius (27th) was raised up by God to check the torrent of Protestant rebellion, which threatened to overflow Poland, Austria, Switzerland and Western Germany. It has never passed the limits which he imposed to it. This was the beginning of the great Catholic reaction. He was a prodigy of learning, zeal and labor, and a preacher, writer and missionary. He refused all honors such as the Bishop's mitre and the Cardinal's hat.

St. Paul of the cross (28th) spent most of his long life of 81 years in practising and preaching the Passion of Jesus Christ. To propagate this salutary devotion he founded the Congregation of the Passionist Fathers. During fifty years of incessant bodily pain, and amidst all his trials, St. Paul read everywhere the love of Jesus. He died whilst the Passion was being read to him, and so passed with Jesus from the Cross to glory.

St. Peter Martyr (29th) from boyhood boldly professed his faith among heretics. "So clear is my knowledge of the mysteries and so firm my conviction of the truths of the

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Faith, that it seems to me more like sight than faith. The very word Faith fills me with abundant sweetness. Every day at mass, as he elevated the Precious Blood, he prayed: "Great Lord, that I may die for Thee, Who didst die for me." He died at the hands of heretics.

St. Catharine of Sienna (30th), was a favored virgin of Christ. He gave her His Heart in exchange for her own, communicated her with His own hands, and stamped on her body the print of His wounds. Her love for Christ's mystical body, the Church, was so intense that she implored Him: "O Lord, let all the parts of my body, all my bones, all the marrow within my bones, be beaten and pounded together in a mortar; only restore Thy Holy Church to her comeliness and beauty."

NEWS FROM LOCAL CENTRES.

——We have been holding back, from month to month, several edifying accounts from Local Centres, with the hope of having room for them. But the large number of reports coming in constantly, constrains us to give them now in brief.

——In St. Mary's, Vigo Co. Ind., the Perpetual Communion of Reparation is kept up in the Convent Chapel; the number of Communions, last year, was more than 15,600. Several members of the community have obtained great spiritual favors through the Novena of Grace.

——A Promoter writes from the Epiphany Centre, Philadelphia, Pa.: "The League is making rapid progress in this new and scattered parish. On the First Friday of February one hundred new Associates were received. We hope soon to announce that the majority of the parishioners have been enrolled"

——"St. Joseph's Centre, Pittsfield, Mass., celebrated the close of the Jubilee year on December 9, by a Reception and Consecration of twenty Promoters, a solemn Benediction of the Blessed Sacrament and the Papal Benediction. Though the weather was exceedingly bad, the church was filled to overflowing.

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——The League is increasing rapidly in Charleston, Ill. On Sunday, February 3, there was a General Communion, and in the evening, after vespers, a sermon on "The Love of the Sacred Heart." About one hundred new Associates were received and the ceremony closed with Benediction of the Blessed Sacrament.

——From a zealous Promoter at Elmhurst, R. I., we learn that "a little lad aged 11 years is acting-Promoter in a neighboring town. He visits his friends to engage them to take the PILGRIM and to join the League. As it is not easy to refuse this youthful apostle of the Sacred Heart, he adds new names to his list constantly."

——" St. Joseph's Centre, New Orleans, La., established a few months ago, has now 1,500 Associates. The First Friday Communions have increased greatly since the establishment of the League, the Promoters are regular in attending the meetings and in distributing the leaflets. Many favors are already reported as having been obtained through the Prayers of the Apostleship."

——St. Philip's Centre, Dungannon, O., was established last October, and though the parish is small, the nine Promoters have secured full Bands The attendance at the meetings, and at First Friday devotions and Communion is increasing. There is Benediction of the Blessed Sacrament on the First Friday, and the Reverend Director rejoices in the evidence of religious fervor in his parishioners.

——In St. Joseph's Centre, Pomfret, Charles Co., Md., the First Friday devotions, begun last November, are remarkably well attended. "The Twelve Promises" writes a Promoter "explained and understood, will go far to advance the Third Degree even in country parishes. Notwithstanding deep snow and freezing weather, our people drove six or eight miles, early in the morning, not to break their nine First Fridays."

——In New Hartford, Conn., the League is reported to be prospering. On the First Friday of February there was a High Mass for the League, during which the school-children sang and many Associates received Holy Communion. At the evening devotions the Reverend Pastor preached on the Sacred Heart, in English and in French. On the following Sunday, those who could not attend on Friday received Holy Communion.

——From St. George's Jesuit College, Kingston, Jamaica, one of the Fathers writes: "We have a beautiful little altar of the Sacred Heart on the College Piazza. Two of the

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boarders act as Sacristans, in turn, for a week at a time. Bouquets of the choicest roses stand on the little altar and fill the hot air with fragrance on this January day. Many of the boys receive Holy Communion on the First Friday; some of them have made the Novena of First Fridays."

——From St. Augstine's Centre, Washington, D. C., the Rev. Local Director writes that, "on January 20, at the Mass of Reparation, hundreds received Communion in preparation for the evening celebration, at which there was a solemn Reception of new Associates and consecration of Promoters. Three hundred new Associates were received and twenty-eight Promoters received their Crosses and Diplomas. It was most edifying to witness the fervor of devotion with which all entered into the spirit of the occasion, especially in the recitation of the Act of Consecration. Only a few months ago this Centre was established, and already the great fruit reaped from it is very evident to all."

——On December 9, at Lee, Mass., the League of the Sacred Heart had a celebration with the blessing of a beautiful statue of the Sacred Heart. There were nearly six hundred Associates present. The Total Abstinence Society was well represented—they are Associates of the League—and the Sodality also. The children of the Parochial Schools, 150 in number, represented the Apostleship of Study, and under the direction of the Sisters of St. Joseph, marched around the church, carrying banners of the Sacred Heart and other religious emblems. Thirty Promoters and the new members of the Sodality recited their Acts of Consecration, and the impressive ceremony was fitly closed by Benediction of the Blessed Sacrament.

——A faithful Associate writes from a distant State to announce the death of a zealous Promoter who kept alive the League and the devotion to the Sacred Heart among a few willing souls, in spite of many difficulties, for there is no Centre there and there seems to be little faith. The fidelity of the late Promoter is shown in her dying words, which were for the interests of the League. "Her dying words," writes our Associate, "were for me, to the effect that when 1894 came to an end I should write to you, to say that as there are so few members in this place now, we could have our Leaflets and Calendar sent to us from———. I would cheerfully undertake to act as Promoter here if I were to remain; but I shall be leaving soon for———. We are six in our family, and we all belong to the League for the past three years and we daily feel the graces granted to us."

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——From St. William's Centre, Knottsville, Ky., we learn "that for the Jubilee Celebration copies of the Novena of Grace were distributed with the December Decade Leaflets. The Novena was well attended, and there were many communions on the eve, and on the feast of St. Francis Xavier. On Sunday evening there was a sermon on the work of the League, and a fine statue of the Sacred Heart was solemnly blessed. The League is only two years old here, and already two-thirds of the communicants are Associates, and the twenty-two zealous Promoters are steadily increasing the number. The First Friday communions are numerous."

——"In the Church of the Sacred Heart, Worcester, Mass., the First Friday of February, the first day of the month, was League-day," writes the Reverend Director, "and it was a most edifying sight to see more than four hundred at the Communion of Reparation." In the evening Badges were distributed to the new Associates and the Holy Hour was made. About 500 Associates received their Badges; 1,200 Intentions were reported, and 1,600 Acts of Devotion for the Treasury, among which were 109 Masses, and 93 special Communions. "This is a four-fold increase on last month's report, and for this we have reason for special thanksgiving. Our Promoters are working with great zeal."

——At Glenfield, near Pittsburg, Pa., a mission attended by the Fathers of the Holy Ghost, a beautiful statue of the Sacred Heart, lately received from Paris, was blessed with appropriate ceremonies. St. Mary's Church, one of the oldest in that part of the country, was elaborately decorated and brilliantly illuminated, and the faithful parishioners crowded in from the surrounding country. The very Rev. Father J. Oster, C.S. Sp., the Provincial, celebrated the High Mass assisted by two other Fathers of his Congregation and Father J. Murphy, President of the Holy Ghost College, Pittsburg, preached the sermon. The blessing of the statue took place at the end of the Mass. In the afternoon a Reception and Consecration of Promoters was held, and the celebration was closed by the singing of the *Te Deum*. This happy event left a deep impression on the minds and hearts of all, and gave a new impulse to the devotion to the Sacred Heart.

Answers to Queries.

It is is not necessary, though it would be preferable, to offer a special communion for the practice of the Third Degree. It is sufficient to receive monthly on any day that is convenient; even a Sodality communion, or one

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appointed for any other special occasion, may be offered also as a Communion of Reparation. It is desirable, however, that all those who can do it should receive on the day appointed for the *General* Communion of Reparation, if the Local Director appoints a day.

Promoters who *do a Promoter's work*, distributing Leaflets, etc., even though they cannot attend the meetings, may be entitled by their zeal to the Cross and Diploma ; but it remains with the Local Director to judge of the merits of candidates and to call for Crosses and Diplomas accordingly.

In making offerings of Good Works for the Treasury, it is necessary to offer them expressly for this; the practice of making a general intention at the beginning of the month might lead to carelessness, or loss of fervor. The indulgence, morever, of 100 days for these actions is granted for actions expressly offered for the intentions of the League.

If a Promoter fails to distribute the Leaflets for one, two, or three months, the Associates do not thereby lose their Indulgences, provided they are faithful to the practices of the Degrees to which they belong. But it will be hard for them to remember all the Indulgences, and they will not know the Intentions recommended from day to day.

To those who decline to join the League "because they have prayers enough without that," the Promoter may point out that the Morning Offering, which may be made by even an intention, without any form of words, does not take up any time. Morever it is worth while to substitute it for some other prayers, since it consecrates the whole day and makes it a perpetual prayer. One who is faithful to the Morning Offering fulfils the injunction to "pray always," and also that of doing whatever we do for the glory of God.

OBITUARY.

We recommend to the prayers of our Associates the souls of the Rev. C. M. O'Connor, Local Director of St. Vincent's Centre, South Boston, Mass.; Rev. D. J. Sheehy, St. Ambrose's, Sisters M. Catharine and Aloysius, Sisters of St. Joseph, James A. Creagh and Mary A. Gilfoyle, Brooklyn, N. Y. ; Sister Cornelia, O.S.B., St. Mary's, Pa.; Miss Mary Lynch, St. John's Centre, Canton, O.; Mrs. Anna Murphy, St. John's Centre, Indianapolis, Ind.; Mrs. Cora Hart, Our Lady of Good Counsel Centre, New Orleans, La.; Mary E. Finn, Henderson, Me.; Eleanor D. Goodwin, St. Laurence's and Michael Buckley, Mary Flattery, Margaret Sweeney and Margaret Ward, of St. Patrick's Cathedral, New York, all Promoters of the League.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

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GENERAL INTENTION FOR APRIL, 1895.

Recommended by His Holiness with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Spirit of Penance.

PENANCE is a virtue which consists in sorrow for sin and in a subsequent desire to expiate it. The *spirit* of penance we might define as an abiding sense of sorrow for sin, and of desire to atone for it.

St. Paul speaks of his suffering with Christ, of partaking of His sufferings, of "filling up those things that are wanting of the sufferings of Christ, in my flesh for His Body, which is the Church." In these expressions we have the Apostle's idea of the spirit of penance. He thus speaks of *passive* compassion for Christ in his sufferings as a sympathetic feeling for the mental and corporal passion of our Lord. The realization of what He endured fills the soul with a sympathetic sense of suffering. Animated by this spirit one accepts at least patiently, better still, willingly, all the afflictions and pains of mind and body as coming from the hand of God. They enable one to atone for the past and provide for a favorable judgment.

But it is not a mere spirit of passive sympathy with Christ, and a consequent acceptance of ills for His sake. It must be *active* and instigate one to corporal penance. Mark how St. Paul speaks of this: "I chastise my body, and bring it into subjection." It enabled him with the grace of God to get the mastery in the interior warfare between the flesh and the spirit.

It is an *unselfish* spirit, and incites the Christian "to fill up those things that are wanting of the sufferings of Christ in one's flesh for His body, which is the Church." This teaches the very important lesson of the mutual interdependence of the members of Christ's mystical body, and how Christ's interests are to be advanced by, as since He has left it to us, as the Apostle says, to fill up what was lacking for His Church.

No more fitting spirit could animate us in Passiontide. But it should not be laid in the open tomb at Easter. The true spirit of penance does not make one sad and morose, but imparts a spiritual joy and cheerfulness as is evidenced in the saints who led the most penitential lives, and through the spirit of penance attained to the spirit of prayer.

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